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“Men are that they might have joy”—a joy that is not the passing pleasures of the flesh nor of worldly riches, but the joy of right living, the joy of growth and progress, the joy of spiritual communion with the infinite, the joy of the knowledge of everlasting life and eternal progression.”—J. REUBEN CLARK, JR.

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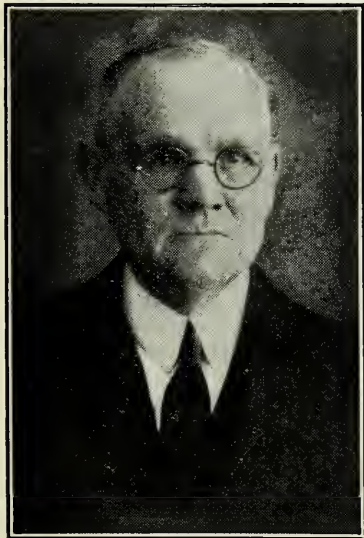
Thursday, August 17, 1933

Price One Penny

ETERNAL LIFE

ELDER JAMES E. TALMAGE

FOR the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.



ELDER JAMES E. TALMAGE

What more glorious yet more terrifying contrast could be drawn? Studious consideration of this and related scriptures demonstrates that the death here referred to is other than the physical death with which we are acquainted by observation, and with which every one of us shall become more closely acquainted through experience, but a death of even greater import, to escape which we should seek that gift of God, which according to the text can come unto us only through Jesus Christ our Lord.

So the life referred to, eternal life, is something more, something immeasurably greater and grander than the assurance of individual existence throughout eternity. So, be it known, eternal life is far beyond continuation of existence after physical death, and after resurrection from that physical death, which

resurrection is assured unto every soul that has drawn the breath of life upon the earth. Both righteous and wicked shall come forth from the graves of earth, each in his turn according to what he is, but all shall be resurrected in their order and shall stand in immortalized bodies to receive their assignments according to the deeds done in the body. The soul is eternal; and unending existence with identity unimpaired is inevitably certain. Even in hell there is no annihilation. The spirit of man is immortal in the sense of being assured of never ending existence. Therefore, eternal life must mean more than mere existence. Even as life here upon the earth may mean more to one than to another, for Christ said He came to give men life and that more abundantly, so the eternal life of which we speak is life that is supremely abundant and to which there shall be no end.

But that is not all; it shall be marked by eternal progression, advancement, achievement ever greater and greater, higher and higher. None who have experienced death have come directly to tell us about it, and what we know of eternal life we have learned from the One who hath power to grant it. It is a gift from God; and it comes unto those who have reached God.

There is but one means of reaching the Father's presence, and the Saviour has thus described it: "I am the way, the truth, and the life: no man cometh unto the Father but by me." And this is in harmony with the declaration that eternal life is a gift from the Father, through Jesus Christ, His son, to those who are entitled to it. It is the assurance of ever-increasing and ever-enduring wealth. So the Lord declared in this dispensation, even before the organization of the Church:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

From that marvellous revelation known to us as section 76 of the Doctrine and Covenants, as also from other related scriptures both ancient and latter-day, we learn that there are gradations beyond the grave, and there will be gradations following the resurrection when the graves shall give up their dead. Three distinct kingdoms or orders of glory are spoken of, the Celestial, the Terrestrial, and the Celestial. It is plainly set forth that only those who attain salvation and exaltation, we may say supreme exaltation in the Celestial kingdom of our God, shall receive that blessing of eternal perpetuation through posterity. Only they shall become parents of spirits, and unto them eternal life carries the power of endless increase.

When the resurrected Lord visited the Nephites, He said unto them:

Verily I say unto you, if ye will come unto me ye shall have eternal life.

And again:

Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.

The Apostles of old and other prophets urged the people to make

good their claim to eternal life while opportunity remained. Paul, in an impassioned way, admonished his convert and fellow missionary, Timothy, to cry unto the people: "Lay hold on eternal life." And how shall we lay hold on it? By complying with the conditions under which it may be obtained. Not all who are resurrected from the dead, as all who have lived in mortality shall be, will attain eternal life in the sense described, for we read in that vision given unto Joseph the Seer that those of the Telestial order were seen to be as numerous as the stars in heaven or as the sand upon the seashore. And they are to receive their reward according to their deserts. They shall receive their mansions, we are told, in the kingdom of the Father, when they have been sufficiently trained and disciplined, "and they shall be servants of the Most High; but where God and Christ dwell they can not come, worlds without end."

In that last prayer before the crucifixion, called by many the "High Priestly prayer," Christ supplicated the Father in agony, knowing what lay before Him, exclaiming:

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

Note the words "know thee"—does that mean that knowledge shall give us eternal life? Remember that to know a man is somewhat different from knowing merely something or much about him. It is not a matter of knowledge in the ordinary usage of the term, but knowledge in a supreme sense, knowledge that becomes an integral part of the individual, knowledge of God. And one who knows God and who knows Jesus Christ will strive to become like unto them.

In this age we have had it declared unto us that the gift of eternal life is the greatest gift that God has for His children. One of the outstanding and most impressive declarations of Deity through Joseph Smith, the Prophet of this dispensation, is recorded in the first chapter of the Book of Moses. Consider the conditions under which that utterance was made. Moses had pleaded to learn something about the earth upon which he stood, and about the heavenly bodies that are visible from this earth, and the Lord had told him much. Moses was overwhelmed by the knowledge thus given unto him, and wanted to know more. But the Lord said unto him—if I may be permitted to paraphrase—Moses, you marvel at these worlds in space, and there are many you know nothing about, for many have passed away, and others have been created to take their places; and there is no end to my work, neither to my words. But, Moses, all these things, glorious as they are, are means to an end. These worlds are created for a purpose, mine own purpose. But you do not understand it in full. All these are the handiwork of God; man is His son! Greater than the earth on which you stand, more sublime than all these bodies in the heavens, is my further and supreme purpose:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

(Address given at the Conference of the Deseret Sunday School Union, April 9th, 1933.)

THE PASSING OF DR. TALMAGE

THIS CHURCH lost one of its ablest and staunchest defenders Thursday, July 27th, when Dr. James E. Talmage of the Council of Twelve died at his residence in Salt Lake City, Utah, after a brief illness of acute miocarditis, following a throat infection. Dr. Talmage was seventy years of age. All the members of the family who were in the State assembled at the bedside when it was known that the end was near, and were present when he died. They included Dr. Talmage's widow, May Booth Talmage, and the following children: Paul B. Talmage, Elsie Talmage Brandley, associate editor of the *Improvement Era*, Lucile T. Carlisle, all of Salt Lake City, and Helen T. Parry, of Ogden, Utah.

Three sons were out of town, Dr. Sterling B. Talmage being at Socora, New Mexico, James Carl Talmage in San Francisco, and John Russell Talmage, now returning home from the French Mission. President J. Reuben Clark, Jr., was also at the Talmage residence when death came.

Death came as a distinct shock to Dr. Talmage's intimate friends and to the entire Church membership, for although he had not been in the best of health for some time, he was believed to be in no serious condition. He was at his desk in the Church offices regularly until Tuesday, just two days before his death, when he became ill and had to be removed to his home. He gave his regular radio address on the previous Sunday, and only the day before his death was at work at home on his address which was scheduled for the coming Sunday.

Funeral services for Dr. Talmage were held in the Salt Lake Tabernacle on Sunday, July 30th, under the direction of President Heber J. Grant. The historic building was filled to overflowing with saints and friends who came to pay their last respects to a great man. Floral tributes covered the stand.

Speakers in addition to President Grant, were President Anthony W. Ivins, President J. Reuben Clark, Jr., President Rudder Clawson of the Council of Twelve, and Elder Melvin J. Ballard of the Council of Twelve. Bishop Heber C. Iverson offered the invocation, and Patriarch Joseph B. Keeler pronounced the benediction. Bishop C. Clarence Neslen dedicated the grave in the Salt Lake City cemetery.

Musical numbers throughout the services were rendered by Tabernacle organist Alexander Schreiner, the Tabernacle Choir, and Professor A. C. Lund.

Members of the Twelve, the First Council of Seventy and the Presiding Bishopric acted as honorary pallbearers. Active pallbearers were six missionaries, Richard L. Evans, Ralph V. Chisholm, Seth W. Pixton, James M. Armstrong, Rulon Saunders, and Junius S. Romney, who served under Dr. Talmage during his presidency of the European Mission.

TRIBUTES TO DR. JAMES E. TALMAGE

THE general authorities of the Church, shortly after his death, paid the following tributes to the career of Dr. James E. Talmage:

FROM THE FIRST PRESIDENCY

The passing of Doctor James E. Talmage, of the Council of

Twelve, takes from our midst a great soul. We shall miss him. He possessed an unusual intellect, trained in the field of science. His scientific work brought to him national and international recognition and commendation; it reflected honour upon his people. He was a great teacher, an incessant worker. He was a faithful Latter-day Saint; he was schooled in the laws, principles, and doctrines of the Church; he was a defender of the faith. He sought diligently after righteousness. He passed, as all true men wish to pass, in the full enjoyment of his intellectual powers, working to the last. His achievement and example will be an inspiration to the youth of his people. He has gone to a great reward.

HEBER J. GRANT
ANTHONY W. IVINS
J. REUBEN CLARK, JR.

FROM THE COUNCIL OF TWELVE

DR. JAMES E. TALMAGE was provided by nature with unusual mental and physical powers. His scholastic advancement under the direction of that master teacher, Karl G. Maeser, was so rapid that the boy-student soon developed into the boy-teacher. The brilliance of his intellect was recognized not only by his teachers but by his classmates and associates.

Such was the power of his intellect, that, with his humble educational beginning in the early years of the Brigham Young Academy, he took his place in several of our great universities, such as Johns Hopkins; and, from the time of registration in the several universities he attended, he was an outstanding student.

While all his days he has been a devout and thoroughly active worker in the Church, he has, at the same time, won the admiration and genuine affection of all who knew him.

In scientific associations and societies, not only in our own country but abroad, this man has spoken and his words have been regarded as words of wisdom. With his clear vision, his great fund of information, and his mastery of the English language, he has been able to command the admiration and respect of scholars, statesmen and leading characters at home and abroad.

His powerful pen has not only reached the hearts and the intellects of scholars when he has presented scientific subjects, but thinking and wise ones have listened and have also been thoroughly stirred by his presentation of the experiences of the members and the doctrines of the Church of Jesus Christ of Latter-day Saints.

He has been a voluminous writer. The words he has written paint pictures, even of comparatively commonplace matters, in such colours and with such impressiveness that almost without variation they have in them that outstanding literary element which rarely fails to interest and entertain.

From boyhood his study lamp has been kept burning into the midnight hours almost without ceasing. Only last Sunday, with his powerful intellect and his weakened, worn-out body he stood before the microphone and delivered an address which, while set up in type, has not yet appeared in the public press. All day on July twenty-fourth, true to himself and his hobby, hard work, he toiled on at his desk. It was Tuesday, the twenty-fifth, when

the doctor ordered him home and to bed. He was actually carried from his desk and from the building. In other words, at the last moment he was literally torn from his work. While the ink from his pen is hardly dry, his work on earth is done.

He was a great man. He had a great soul. His was a brilliant intellect. He was devoted to his friends, to his Church, to science and to all truth. This man, his work and life are a great credit to the country in which he was born, England, to his adopted country, to the state in which he has struggled, to the educational institutions in which he has served as president, as teacher and as student; and, last of all, he has been a great credit to the Church for which he gave the last full measure of his strength and power.

PRESIDENT RUDGER CLAWSON

FROM THE FIRST SEVEN PRESIDENTS OF SEVENTIES

In the passing of Dr. James E. Talmage, the Church loses a stalwart servant of God, a man conscientious in his faith and deeply devoted to the ideals of the Church of Jesus Christ of Latter-day Saints. He brought to his life's work, fortunately, one of the most completely educated minds that the Church has known in latter times. His work was all constructive and of a nature to be highly serviceable. It was his mind and hand and patience which brought to the official standards of the Church, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price that modern touch of form which renders them so very available, in giving unity to their mutual support. The introductions and the cross references of these works have made them more readily available to lesser students than the older forms of publications of these same books. His interpretations of the revelations of the New Dispensation and the general principles of that Dispensation have been both clear and forcible. He will be greatly missed in these lines of endeavour by those who have been his co-labourers in the presiding councils of the Church. A bit of harshness may at times have crept into some of his interpretations, but it was his love of the truth and his desire to maintain it in all of its plenary power that led to such "harshness," if such there was, which I am sure was more in seeming than in reality.

Personally, I feel his passing as a great loss, both to the Church and to myself, as he has co-laborated with me at times in his work, and some of my own work has related to his.

May he rest in peace and be long remembered, and may the peace of God abide with his family is my prayer in the name of Jesus Christ.

PRESIDENT B. H. ROBERTS

FROM THE PRESIDING BISHOPRIC

THE passing of Elder James E. Talmage has come as a severe shock to the Presiding Bishopric, as well as to all those who knew this great man.

His monumental work in the re-publication of the Book of Mormon, Doctrine and Covenants and Pearl of Great Price, together with the *Articles of Faith* and many other Church writings, has been one of the great contributions to the literature of

the Church. His radio sermons covering several periods and for a number of years past, have been an inspiration to all Latter-day Saints who have had the privilege of listening to them. Notwithstanding his physical handicap, he has steadfastly continued in his ministry in the Church. He showed the finest co-operation in all affairs connected with this office.

His departure from this life is a great loss to the community and to his Church.

We pray that the blessings of the Lord will rest upon his wife and family during this hour of their deep bereavement.

SYLVESTER Q. CANNON
DAVID A. SMITH
JOHN WELLS.

THE LIFE OF JAMES E. TALMAGE

ELDER RICHARD S. BENNETT

STRIKING to one who reviews the eventful life of Dr. James E. Talmage, is his absolute loyalty and devotion to the Church. From early boyhood he looked to it for guidance. Throughout his young manhood, he held his duty and allegiance to the Church sacred above all other obligations and opportunities. And, finally, in the major work of life, he forsook the continuation of a brilliant future in any one of the many fields of endeavour for which he was so aptly qualified, to devote himself and his splendid abilities to his duties as one of the Council of Twelve. Always the current of his religious life ran deep and strong and true. His life is indeed an inspiration.

Dr. Talmage was born in Hungerford, Berkshire, England, on September 21, 1862, the first son of James J. Talmage and Susannah Preator Talmage. In June of 1876, when he was a lad of fourteen, his parents emigrated, with their entire family, to America, settling down in Provo, Utah. There, some years later, he met Mary May Booth, a young woman of outstanding ability and intellectual capacity, whose personality and interests were a perfect complement to his. They were married on June 14, 1888, in the Manti Temple, and their union has been blessed with a splendid family of eight children, seven of whom survive.

In his native land, Dr. Talmage had been an Oxford diocesan prize scholar at the schools he attended. In his new home at Provo, he entered the Brigham Young Academy to continue his education. Completing his high school and normal courses at the age of 17, the highest in his class, he was offered a teaching position in elementary science and English by both the Academy and the Provo city schools. Though the salary was small and even uncertain of payment, he chose to remain with the Church school. In 1882, Dr. Talmage entered Lehigh University in Bethlehem, Pennsylvania, to pursue his scientific studies further, and, in a single year, filled nearly all of the requirements of the four-year course for graduation. The following year he continued his studies in chemistry and geology at Johns Hopkins University in Baltimore, Maryland, where he distinguished himself by his scholarly accomplishments. Though enticing offers

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THURSDAY, AUGUST 17, 1933

EDITORIAL

JAMES E. TALMAGE

DEVOTION to the cause of truth, through the restored Church of Christ, was Dr. Talmage's dominating characteristic. No task was too small, none too great, for him to undertake, if thereby the latter-day work of the Lord might be promoted. Never did he spare himself in the performance of duty within the Church or to any of his fellowmen. Numerous high commissions were assigned to him, enough to fill to the brim one man's life, yet in addition, he sought with earnest desire to help solve the human problems that countless struggling souls laid before him. His days and nights were filled with labours, prayerfully, earnestly, determinedly, to fulfil the two great commandments, to love God and man. Dr. Talmage rejoiced to give his might, mind and strength to the advancement of Zion. That is devotion.

Talents such as few possess were his. He had been endowed richly, as one of a generation. A clear thinker, a splendid writer, a powerful orator, above all a superb teacher—he was most generously equipped. These many talents he developed and used to the immense benefit of his people and the whole world. In his books the gifts of teacher and writer combined to present the principles of the Gospel in systematic, orderly, compelling elucidation. The thousands who listened to him, at home and abroad, were touched in their hearts and swayed in their feelings by his masterly oratory. The Gospel has been made plainer to all by the application of Dr. Talmage's pre-eminent intellectual power.

Devotion and service are two main elements of greatness. Brother Talmage was a great man, one of the outstanding figures of the last dispensation of time, one whose memory will survive the passing years. The tributes to him, published elsewhere in this issue are unusual and notable and represent eloquently the feelings of the mighty people, the Latter-day Saints, to whom he belonged. And he was, above all else, a Latter-day Saint. That was the real measure of his greatness.

We of the European Missions mourn the passing of this dear friend and leader, so valiant in testimony and genuine in service. Would he might have remained with us a little longer! But, with the eyes of the spirit we look into the new world into which he has entered, the glory and joy of it, and would not recall him, now that the crossing of the dark river has been made. We bless his memory.

Brother James E. Talmage, apostle of the Lord Jesus Christ, was a great and good man, a magnificent worker in the cause of Christ. He has passed to his reward, and a splendid reward it will be, immeasurable to human sense! May we so live as to attain a place near him in the eternal home.—W.

THE LIFE OF JAMES E. TALMAGE

(Concluded from page 535)

were made to him to induce him to remain there, at a call from the Brigham Young Academy he returned home to resume his work among his people. In addition to his educational duties, during his residence in Provo, he served as a city councilman, an alderman, and a justice of the peace. His services were eagerly sought on every hand and for all manner of responsibilities.

The Latter-day Saints' University claimed him as its president from 1888 to 1893. From 1894 to 1897, he served as President of the University of Utah, occupying also the chair of Geology during his administration and after, until his resignation from the professorship in 1907 to apply his attention to a mining geology practice. In 1891, he received the degree of Bachelor of Science, and in 1912 the degree of Doctor of Science from Lehigh University. From the Utah University and the Brigham Young University, in 1922, he received the honorary degree of Doctor of Laws.

Engaged as he was during his early life in scholastic activities, Dr. Talmage was one of the first of that class of men to recognize that a thorough knowledge of science and an extensive education were compatible with a belief in true religion. He was one of the first men of scholarly attainments to rise to a high position in the Church. For his vision, for his understanding, and for having the courage of his convictions, he is to be greatly admired, because the majority of the men with whom he came in contact during his early training, and who were engaged in scientific and educational work, discarded their religious beliefs as inconsistent with their highly developed intellectual understanding.

Dr. Talmage belonged to many learned societies and travelled extensively in scientific pursuits. He was a Fellow of the Royal Microscopical Society (London), a Fellow of the Royal Scottish Geographical Society (Edinburgh), a Fellow of the Geological Society (London), a Fellow of the Geographical Society of America, a Fellow of the Royal Society of Edinburgh, Associate of the Philosophical Society of Great Britain, or Victoria Institute, and a fellow of the American Association for the Advancement of Science. His affiliation with these societies gave him a wide recognition among men of great influence, an asset that he turned to the advantage of the Church at every opportunity. In England, especially, during his administration as European Mission President, did his achievements and renown in the world of science and education prove invaluable. The attitude of the press toward the Church changed from ridicule to respect on finding a man of his eminence and ability devoting his life to its service.

It has been said of Dr. Talmage that, with his abundance of talent, he could have realized brilliant success in any profession he might have chosen—law, medicine, journalism, as well as science. It is interesting, then, to see what led him to his life's work in the Church. He has supplied the answer himself:

Though I seem to have been born with a testimony, yet in my early adolescence I was led to question whether that testimony was really my own or derived from my parents. I set about investigating the claims of the Church and pursued that investigation by prayer, fasting and research with all the ardour of an investigator on the outside. While such a one investigates with a view of coming into the Church if its claims be verified, I was seeking a way out of the Church if its claims should prove to me to be unsound. After months of such inquiry, I found myself in possession of such an assurance beyond all question that I was in solemn fact a member of the Church of Jesus Christ. I was convinced once for all, and this knowledge is so fully an integral part of my being that without it I would not be myself. . . . The greatest joys of my life have come to me through activities in the Church. . . .

Dr. Talmage was baptized and confirmed a member of the Church by his father, near Hungerford, on June 15, 1873. The following August, he received the Aaronic Priesthood. His career in the Church continued after he and his family reached Utah, where he was ordained, successively, to the office of a teacher, priest, elder and high priest, and, in the Utah Stake of Zion, was set apart as an alternate high counsellor.

On December 7, 1911, he was appointed and sustained to be an apostle, filling the vacancy left by the appointment of Charles W. Penrose as second counsellor to President Joseph F. Smith. To this office, on December 8, 1911, he was ordained and set apart under the hands of President Smith, assisted by his counsellors and by the Twelve. In this calling, now his life's work, Elder Talmage became one of the most brilliant advocates of "Mormonism" that the Church has known. Tirelessly he applied his scholarly pen to the task of expounding and defending the Gospel. To his *Articles of Faith* and *The Great Apostacy*, written prior to his appointment to the Council of Twelve, he added *The House of the Lord*, *Jesus the Christ*, *The Vitality of Mormonism*, together with many other articles and treatises as contributions to the literature of the Church.

With his unusual gift of speech, abundantly eloquent and at the same time controlled and conservative, he preached the Gospel from pulpit and platform, on the streets and over the air by radio, with persuasiveness and power that was almost irresistible. In his teaching of Gospel principles he was exact and yet reasonable in requirement, presenting his subject always in a fascinating and inspiring manner to his pupils.

As one of the Twelve, from 1924 to 1928, Dr. Talmage presided over the European and British Missions. He endeared himself to countless thousands of saints and friends by his personal interest in the welfare of the branches and the individual members of the missions. It was while he was in England that he suffered, from a fall, the injury to his knee, which greatly restricted the scope of his physical activity during the later years of his life. But, with characteristic mental vigour and alertness, he carried on his writing activities and what limited speaking engagements he could fill, until the day of his untimely death.

Dr. James E. Talmage will be revered and remembered by those of the present generation who knew him. His name will be perpetuated in future generations by his scholarly writings. His life of devoted allegiance has added strength and majesty to the great Church he served so well.

(NOTE—For additional biographical information on Elder Talmage, see No. 30, Vol. 94, July 28th, 1932, of the *Millennial Star*.)

PRIESTHOOD

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

PRIESTHOOD is inherent in the Godhead. It is authority and power which has its source only in the Eternal Father and His Son Jesus Christ. We speak of certain powers and prerogatives possessed by the President of the United States, of rights and privileges vested in Congress, of power held by the Supreme Court of the United States, and the source of such authority we easily comprehend. Ultimately, the origin centers in the people as an organized body. In seeking the source of the Priesthood, however, we can conceive of no condition beyond God Himself. In Him it centers. From Him it must emanate.

Priesthood being thus inherent in the Father, it follows that He alone can give it to another. Priesthood, therefore, as held by man must ever be delegated authority. There never has been a human being in the world, who has the right to arrogate to himself the power and authority of the Priesthood. As an ambassador from any government exercises only that authority which has been given him by his government, so a man who is authorized to represent Deity does so only by virtue of the powers and rights delegated to him. However, when such authority is given, it carries, within limitations, all the privileges of a "power of attorney," by which one is empowered by another to act in another's stead. All official action performed in accordance with such power of attorney is as binding as if the person himself had performed it.

Priesthood is a "principle of power." To form a mental picture of a principle in its abstract form is difficult, if not impossible. We can interpret it only as it is expressed in human action. A principle is that something which is inherent in anything, determining its nature. I have already explained how Priesthood centers in the Almighty. Its very essence, therefore, is eternal. As it finds expression in life it manifests power. We can conceive of the power of Priesthood as being potentially existent as an impounded reservoir of water. Such power becomes dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens, and happy homes. So the Priesthood as related to humanity is a principle of power only as it becomes active in the lives of men, turning their hearts and desires toward God, and prompting service to their fellow-men.

Strictly speaking, Priesthood as delegated power is an individual acquirement. However, by divine decree men who are

appointed to serve in particular offices in the Priesthood unite in quorums. Thus this power finds expression through groups as well as in individuals. The quorum is the opportunity for men of like aspirations to know, to love and to aid one another. "To live is not to live for one's self alone."

For a quorum to function, there must be a Church organization. In the history of God's dealing with men individual prophets have held the Holy Priesthood at times when there was no regularly organized Church on the earth, but never under such a condition has there been a quorum of Priesthood organized. The Church, therefore, is the means through which the authority of the Priesthood can be properly exercised and administered. Whenever the full authority of the Priesthood is upon the earth, a Church organization must be maintained. Contrarywise, there can be no true Church without the divine authority of the Holy Priesthood. In confirmation of this fact, President Joseph F. Smith has said :

No ordinance of the Gospel can be performed acceptably to God or with efficacy to man except by its authority and power, and certainly there is no ordinance or rite instituted by the Almighty in the great plan of redemption which is not essential to the salvation or exaltation of His children. Therefore, where the Melchizedek or Holy Priesthood does not exist, there can be no true Church of Christ in its fullness. When this Priesthood is not found among mankind they are destitute of the power of God, and therefore of the true science of theology, or the Church and religion of Jesus Christ, who is the great High Priest and Apostle of our Salvation.—(*Gospel Doctrine*, pp. 236-237.)

The world is full of organizations and governments of various kinds, of Churches of many denominations, but only as each possesses an element or elements of eternal truth and abides by that truth will it persist. Man-made organizations are continually springing up, existing for a while and then dying. Only the Church possessing the eternal power and authority of the Holy Priesthood and abiding therein can eternally endure. Just preceding and following the year 1830, many religious, educational and economic organizations sprang up as remedial elements offered to a socially and religiously sick-strained world. They flourished for a time, then failed. These were followed by others which also proved ineffective in alleviating the ills they sought to cure. In that same year, however, through an unlearned and unknown youth, God established an organization which has endured and which will endure forever simply because of the divine power by which that Church was organized—the Power of the Priesthood after the Order of the Son of God. To this Church we may apply the words of one who speaks of "God's truth and faithfulness, which are like the ocean, vast, fathomless, sublime, the same in its majesty, its inexhaustible fullness, yesterday, to-day, and forever; the same in calm and storm, by day and by night; changeless while generations come and pass; everlasting while ages are rolling away."

There are two conditions which should always be considered when the Priesthood is conferred. The first of these is the individual's worthiness to receive it. The second is the service which he can render to the Church and to his fellowmen.

Recognizing the fact that the Creator is the eternal and everlasting source of this power, that He alone can direct it, and that

to possess it is to have the right as an authorized representative of direct communion with God, how reasonable yet sublime are the following privileges and blessings made possible of attainment through possession of the power and authority of the Melchizedek Priesthood. The following five blessings are the most glorious that the human mind can contemplate. The Priesthood gives the right:

1. To hold the keys of all the spiritual blessings of the Church.
2. To have the privilege of receiving the mysteries of the kingdom of heaven.
3. To have the heavens opened unto them.
4. To commune with the general assembly and church of the firstborn, and
5. To enjoy the communion and presence of God the Father and Jesus the Mediator of the new covenant.

A man who is thus in communion with his God will find his life sweetened; his discernment sharpened to decide quickly between right and wrong; his feelings tender and compassionate, yet his spirit strong and valiant in defense of Right; he will find the Priesthood a never-failing source of happiness—a well of living water springing up unto eternal life.—(Address given at the Conference of the Deseret Sunday School Union held in the Salt Lake Tabernacle, April 9th, 1933.)

SUNDAY SCHOOL

SACRAMENT GEM FOR SEPTEMBER

I COME to Thee all penitent,
I feel Thy love for me;
Dear Saviour, in this Sacrament
I do remember Thee.

GOSPEL DOCTRINE DEPARTMENT

September 3. Concert Recitation: (See Lesson Leaflet). Lesson 31. "The Destiny of Man." Objective: To show that the destiny of man is eternal progression.

"Mormons" believe that acquired knowledge and increased intelligence arising from that which has been learned is the one possession of which one cannot be robbed. Suggestions for class consideration:

- I. Why Latter-day Saints desire to be born.
 - A. To obtain a mortal body.
 1. Care of the body and its development.
 2. Necessity for living as well and as long as possible.
 - B. Earthly experience.
 1. For growth of the individual himself.
 2. For perpetuation of the race.

September 10. Lesson 32. "Resurrection from the Grave." Objective: To teach that death in mortality is not the end, but that all shall arise from the grave and receive the reward their deeds in this life merit. Suggestions for class consideration:

- I. The resurrection believed in by all Christians.
 - A. The resurrected body made perfect.
 - 1. Free from blemishes.
 - 2. Incorruptible. Not subject to temptation. (2 Nephi 9: 6, 12: 3.)
- II. Universal resurrection.
- III. The Millennial Reign.
- IV. The final resurrection. (Rev. 20: 12.) The mercy and forgiveness of God.

September 17. Lesson 33. "Degrees of Future Glory." Objective: To show the justice of God; that men will be rewarded according to their just deserts. Suggestions for class consideration—Biblical doctrine:

- I. Good or bad judged according to acts done. (Paul in 2 Cor. 5: 10; John in Rev. 20: 12.)
- II. Degrees of Glory.
 - A. Of the sun, of the moon, of the stars. (1 Cor. 15: 40-42.)
- III. Latter-day Saint Views: Doctrine and Covenants, Section 76.
 - B. The Three Glories:
 - 1. The Celestial Glory. 2. The Terrestrial Glory. 3. The Telestial Glory.

September 24. General Review.

NEW TESTAMENT "A" DEPARTMENT

September 3rd. Concert Recitation: (Luke 12: 47, 48) "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did not commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Lesson 30. "Steadfastness of Purpose." Objective: To show that stability of purpose is essential to success in any calling.

September 10. Lesson 31. "The Relation of Thought to Action." Objective: To show the need of cultivating thoughts that will lead to good conduct.

September 17. Lesson 32. "The Obligation of Each to Develop His Own Powers for Good." Objective: To stimulate young people to realize their own possibilities for service to God and fellowmen, and their obligation to qualify for this service.

September 24. Written Review.

PRIMARY

September 3. A Picture Lesson or a Review. To make this lesson successful the teachers should have in their hands at least one picture for every story which they expect to call to the children's attention. Pictures may be found in large or small illustrated Bibles or in Bible story books.

September 10. Lesson 70. "A Brave Young Queen." Text: The Book of Esther. Objective: Great blessings come through fasting and prayer.

September 17. Lesson 71. "The Announcement." Texts: Matt. 1: 18-25; Luke 1: 26-38. Objective: The Lord blesses and directs those who try to serve Him.

September 24. Lesson 72. "The Birth of Christ." Text: Luke 1-7. Objective: The more we have, the more we give.—*The Instructor.*

It is suggested that two and one-half minute talks be based upon the following topics: "My Favourite Bible Story," and "Why I Should Keep the Sabbath Day Holy."

For singing practice during the month of September, the following songs are suggested: "Sweet Friend of the Needy, Kind Helper of Youth," and "Praise Ye the Lord!"—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

SLOGAN: "Inspired by the refining influences of 'Mormonism' we will develop the gifts within us."

Sunday evening conjoint programme for September.

Opening hymn: "Sweet is the Work."

Prayer.

Hymn: "Softly Beams the Sacred Dawning."

Address: Y. M. M. I. A. President—"Slogans—Their Purpose in Life, Their Influence." (15 minutes.)

Address: Y. L. M. I. A. President—"Our New Slogan—The Refining Influence of the 'Mormon' Conception of Deity." (15 minutes.)

Quartette: "Lo! the Mighty God Appearing."

Address: M. I. A. member—"Developing Our Gifts Essential to Eternal Progression." (15 minutes.)

Address: Y. L. M. I. A. member—"Opportunity for Development Through the M. I. A." (10 minutes.)

Repeating of Slogan by congregation.

Hymn: "Come Let Us Anew."

Prayer.

I. A. W., G. H. D.

BEE-HIVE DEPARTMENT

AS announced in a previous issue of the *Star* every branch Y. L. M. I. A. president and every District Supervisor should have a copy of the new Bee-Hive Handbook. They should study it thoroughly so that they may be fully acquainted with Bee-Hive work and competent to instruct and assist wherever possible.

Organising a New Swarm. You will find in your handbook (page 20) full instructions covering the requirements and the ceremonies which should be used. Be sure that the Swarm is properly initiated. The branch Y. L. M. I. A. president should secure from the Mission Office sufficient copies of the "Spirit of The Hive" card so that one may be presented to each girl in connection with the ceremony of initiation. These cards are attractively printed in the Bee-Hive colours and each girl should place one on her dressing table or some other prominent place where she will see it often to remind her of her work.

Supplementary Books. Most of the books referred to in the Handbook can be obtained at the local libraries. If they do not have a copy make a request for it, and if many of the girls will make such a request they will procure the book. Many of them are inexpensive, and if the girls all contribute a little a copy might be

secured for the Swarm and many cells could be filled. You will find a list of prices and publishers in your book.

If any difficulty is experienced in securing other material for cell-filling, write to the Mission Bee-Keeper and she will try to obtain and forward the material to you. However, you should first try to find it yourself.

Watch the auxiliary guide of the *Star* each month for additional instructions and helps.—I. A. W.

FROM THE MISSION FIELD

Arrivals and Assignments: The following Elders arrived in London on July 26th, and were assigned to labour as designated:

John Rowell of Murray, Utah, and Ralph J. Wheelwright of Rexburg, Idaho, to the Scottish District.

James Johnston Kirby of Blackfoot, Idaho, to the Bristol District.

Eldred Vinson Knight of Blackfoot, Idaho, to the Sheffield District.

Joseph Fielding Smith, Jr., of Salt Lake City, Utah, to the Leeds District.

Elbert Harris Startup of Provo, Utah, to the Birmingham District.

Albert Parkinson Sinoot, of Salt Lake City, Utah, and Henry R. Pearson of Brigham City, Utah, to the Portsmouth District.

Elder L. Gordon Park, who arrived in England May 24th, is labouring in the Manchester District.

HIS NAME ENDURES

(AN ACROSTIC SONNET)

A NOTHER of Israel's stalwart men
 P assed on beyond the reach of mortal eye.
 O ur hearts are sad, they mourn as much as when
 S omeone that is our very kin does die.
 T he Church on earth has lost a mighty Pen,
 L ost, too, a Voice that spoke to glorify
 E ternal Truth, revealed to human ken
 T hrough modern Seer, to save and sanctify
 A world ensnared in soul-destroying lies.
 L ost—? Aye and no! His voice is silenced, yes,
 M nte is his dust, but still his spirit cries
 A warning note in books that live to bless
 G reat multitudes, born and yet to get birth—
 E ngraved in love, his name endures on earth.

FRANK I. KOOYMAN

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